

III.
Evangelistic







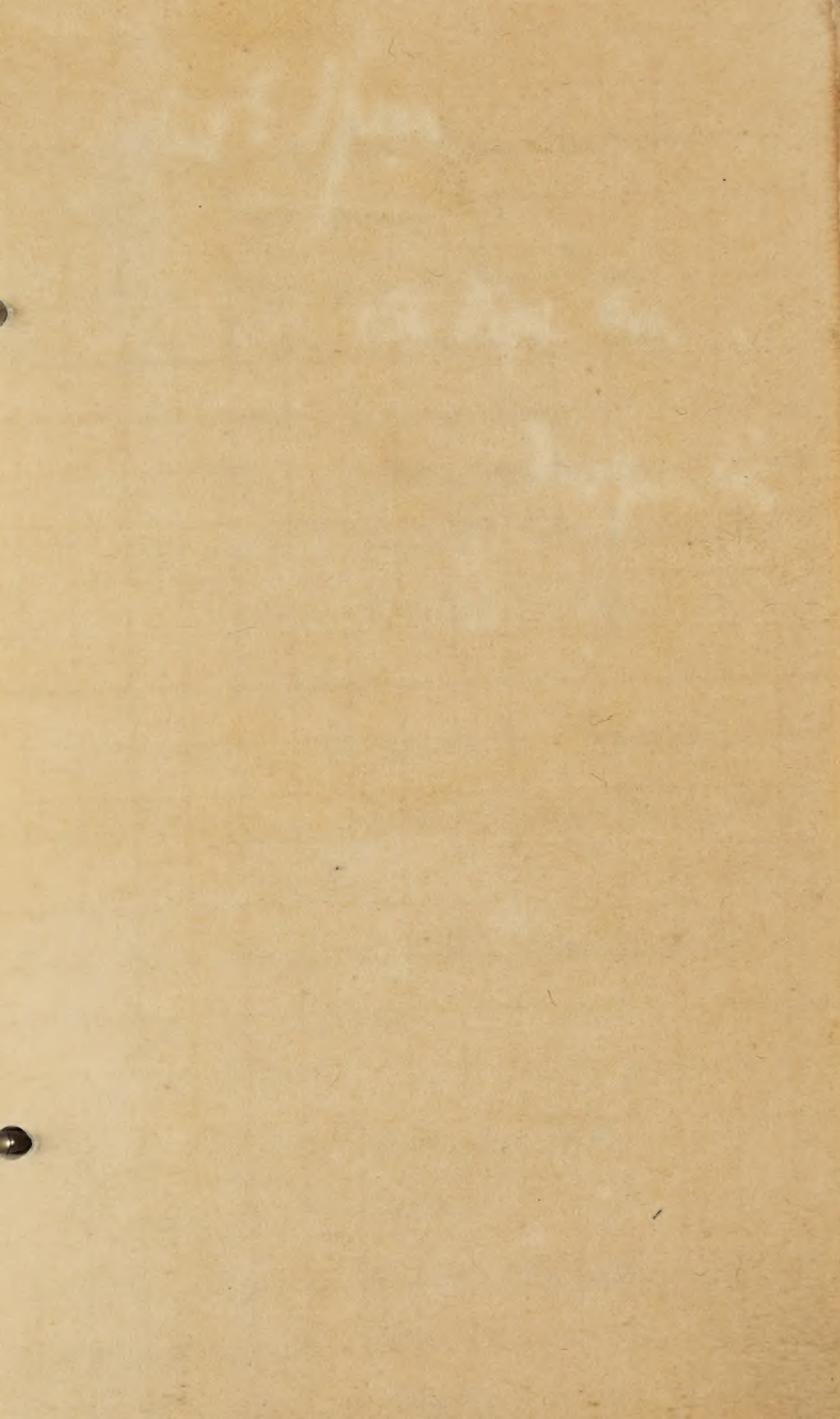


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IIK. XIII. The Son of God from Judah

● IIK. III. 24 Following up.

● Psa. XXIII. Beginning a New Year

Psa. XLVI. 8 The Revelations of God.

Psa. XC. 9 Moses' View of Life

Jer. XLVII. 5. Belief in God & goodness

What was really met the world's need.

Gal. VI. Burden allotted to life

Care of our bodies

● Hebrew Terms. Business of Church

Some Discouraging Encouraging Elements

Evangelistic Work

How Key Spiritual Note dominant

The Compensating Christ

Union with God.

● J. XII. 1. Why we believe in God.

● Challenge of St. Andrew

Stints on Words - Mental Health

Consecration for Service.

Paul's Methods of Work

Chh. Women & Int. Relations
Dec. XIX. 9. Wherever shall a Chh.
Chh. & Church in World Today
What does the Church mean to you.

The Six Things.

Power for Evangelism

Cooperation in World Today

Salvation of Man on His Daily

Jonathan Edwards' Resolutions

Your Hope & Love

Why I believe in the Deity & Christ

Matt. XXIII. 57. Dormant Power

The last Monday & have life

Study

For Richmond

RC Morse

Robinson & Brighton

Mk. XI. 17

Mk XI. 20-25 Prayer - Forgiveness

Luc. I. 26 The Unrecognized

John I. 29 the Lamb of God

John IV. 27 f. Seeing how the Only Living

John VII. Christ's Sufficiency for all need

John XIII. 3, 4 Jesus knowing. Hooped

John XV. 16. Ably. to Reception & Growth & Fruits

John XVI. 5 I go to the Father

John XVII. 3 Eternal Life

Acts II. 17 Dreams - Visions

Rom VIII. 1-3. the Alt. Excep from the Law &
to Saving - Requiring

Rom VIII. 1-17 Finds Power to Conquer the Past

I Cor. XI. 31 Care the least.

II Cor. IV. Climbing up the Cross

Gal. VI. 5. Each carry his own load plus -

Phil. III. 13 Reaching forth - let us

Heb XI. 39 f. Ministry & Past

1 Cor. II. 12 the Law & Liberty



I Kings XIII. The Men of God from Judah.

The story

Its lessons

1. A ^{Common} good man under a sense of divine mission, i.e. of appointed duty, will do anything.

This man. Elijah. Nathan. David. Jos. the B. Law with

the gov. & even more Peter Jesus

The fact. The reason. The story of it.

2. Times of great achievement or great exaltation in duty, being followed by reactions & these are the times of real danger to be guarded against.

Elijah after Kishon Jesus & His program ^{rejection}

3. Our great danger in these times is to distrust as to the will of God & to be open to the lower appeal.

The material then dominates. The prophet the least.

↳ we are misled.

4. We ought to finish our tasks - not stop them after the spectacular time is past. No push & diverting each into the old work is done.

5. We need to be as careful as to our children

In small things & at unobserved times as in great

and open. Live obedient as vital as life. The prophet
at Bethel & in the wood. Must know & obey God's
voice in the hour of the time <sup>The price of sacramental union with Christ
& its virtue.</sup>

6. In all times of prayer & meditation see Christ to be
sure of & follow our own stream of God. ^{as full as only.} ^{go. xxi.} Joseph

7. At the same time we must be open to all
the light & guidance which can come to us from
other men. Peter was ^{inspired only the light given to him}

8. If we do one mile God's word we are sure
to go on and a mile it will. Each disobedience
towards the next shows. See which you may. ^{of}
ought! The Deacon "I can't get loose."

9. Our dangers wait two steps ahead. That
one. The man God sent back & pealed - but
then - his lab. When we meet our dangers the
things we do to bring them in are two steps
back & post recess. ^{Assure the practice.}

The judgment of sin wait around two corners? One
Lure on duty. No longer on his last on
What a glorious, sacred thing duty is

Following up . II Kings. III, 24

Israel and her allies not only defeated the Moabites so that they fled but went forward into the land of the Moabites.

1. Following up an enemy in this way teaches him effectively the lesson of defeat.
2. To cut off his resources at their base and so disable him for further aggression.
3. To enlarge the borders of our security and if the work is well done as it was here it advances our own power.

The N.W. frontier in India.

Just so in our moral battles.

1. Cut off effectively & follow up Indolence.
2. Cut off source of supplies. Sin thoughts.
3. Protect the power. All temptations. Pack of.

And the work should be done thoroughly.

1. They beat down the cities.
2. They filled the good ground with stones.
3. They stopped up the fountains of water.
4. They filled up the good trees.

Win the war come for us.

Follow up. Don't let 'em go.

Get out mercilessly. Study & tobacco.

Carry the war into the enemy's country.

No last defense in needless aggression.

On beginning a New Year. Pp. xxiii

1. Comfortable to remember the being forgotten-
ness of God.

He can. He can't. He means us by the
man who remembers.

He can - as well as forget - & that
we are not he showed us with
us who remembers.

He does. I am in the same
that we & men were the first

2. And also his tenderly merciful way
for what we forget & what others
never knew a duty was to recall.

He then we wanted as well as the
time we give us. Good Brown

He looks his desires. Matt xxv.

He judges - forgotten his desires

"Good then thy trial.
I expect him,

3. The assurance that His love has made
+ can make no mistake and
will go to any length for us.

"He descended into hell".

"I know not what the future hath"

He and I alone can do aught
if I admit no badness.

He may hurt but it will be love

4. The limitlessness of His patience.

The long suffering of God.

Mr. Wesley and John.

The D. D. Dinner question.

He will wait for us.

"Man would give us over." He

has had his chance."

Dr. Ellinwood's letter

5. The measure of His strength.

"The Greater."

Psalm XLVI, 8. The Desolations of God.

2 In truth as the rocky man > Psalm 107: 23-31. ^{The sea was}

3 Our material thought. Earthquake famine, pestilence, ^{our vast ones.}

4 pestilence, war. What desolation. There are. ^{The emphasis}

Dr. Thomson. ^{Yacht} ^{"Rac"} ^{Battle fields.} ^{Jai King rebellion}

epidemic. There is India & all over.

But just the opposite intended here.

1. The desolation of war ended. Old implements. Bazaar

of goods. The rebel & torn battle fields. Camp Merritt & "Union Ave"

The ships above Stamford. The war of 90s. ^{Marshall} ^{Hotel}

2 No prohibition. What a desolation. - Red state. ^{Hotel} ^{Neesholm in 90s} ^{Boatman} ^{Idle jails -} ^{Madison Ave}

4 Amusements. What a desolation. ^{Ed Gould} ^{meat} ² ^{Bring} ^{at} ^{them} ^{rehab}

3 No prohibition at battle. ^{Parkhurst} ^{the} ^{Lexow} ^{Com.} ⁵ ^{Hotel} ^{Hotel} ^{Jai King} ⁶ ^{The} ^{old} ^{Chimie} ^{Exc} ^{hall.}

Qualities depend upon an object. effort & nature of act
"How much not here". But what? "Don't let fly". Ex-

tern at the airports. Panama

American - the obj. of Paul's Thru

What Paulus did. - strange & slow

All Gods desolations are blessings + creations
Have just to prove it. but it is far
"God's Word" - any to meet rational view.

But are they?

3 The desolation of death in the home.

How deep are, St. C. in jail, with a child's death

The desolation of broken health. St. Martinian - Can not

to be sure - General Brodman

1. The desolation of disappointed plans

Livingston to G. & Chas. G. John Reman

2 The desolation of limited or abridged resources

in "the blessings of heaven". They are no more so

at the greatest of all desolations. The Cross of Christ.

The sure - just judgments of God.

Palm XC 9.

The psalm is a prayer of Moses.

A man's real view of life appears in his prayers.

How does this man of mystery view his life?

As a tale told. A life - a meditation.

Suggests to me the idea of life as a book - a tale

1. That means that it is a book, a plan, a continuity - Not a collection of essays, but an unending unity.
 2. If it is like other tales there are to a love story, in it - a lifting ideal, a purpose.
 3. The shadow will be relieved by light & play. Allowant the pretence. The reader Blake.
 4. Is there a deeper divination in our tales - as "The Fighting Game", "The Tale of Two Cities".
 5. The tale is made up of chapters - separate yet united. Home. Pain. Love. Success.
 6. We have control over the story, we write it?
- And yet, thank God, no. There is God the author. "The X"
- We can rewrite the written chapters.
- We can care for the manuscript & write them. "Whether I live"

7. Though the story changes then as unchangeable
elements in it. in the year a new species then

Persistence of personality. "Project forward"

in a new ledger. Saving a mapping

a law that ignores the calendar

for units that can have existed

The unchangeableness of sovereignty, of God

What was right & wrong remained to this

"The moving finger writes & having writ"

Jer. XVII 5-8. Paul in God keeps men to believe in goodness.

1. The cross has given men a new interest in God, O.H. Gode, the father of it. How hard it is to believe in goodness. This has drawn men to God. And the need in the structure as men die.
2. The hard facts of reality: the experience of the fallow, depth of life have led us past the cheap materialism. A man's thought of God the most vital - significant thing in his life. Shakespear. Machiavelli. Look at energy of the God in the God. of bad gods in India, Greece.
3. As men always come back to God as often as the best solutions learn first further development. E.g. evil. Those men, reason, speaks have done most which have helped men to believe in God - Israel. v. c. Some are descriptive eye persons this.
4. And now again we realize the moral unbinding value of a trust in God

(1) It keeps men to die & believe in goodness. Text

Because of God's character

Because of His providence, e.g. Jc. but such a value as men

from faith, love in man. So we find that

The thought of God involves the sense of beauty, and

and freedom for goodness for itself.

(2) I furnish mass individually and in society with the only solid foundation.

Righteousness & truth & peace as the foundation of prosperity
in S.C. & Germany. Just contracts human power & divine rights
of man that belie in God that ground for faith in the
absolute right & truth have they?

(3) To give men hope & confidence. They are good & fear not
the haunting menace
They know God can care for their part. Japan, Poland.
They trust His love & confidence "I cannot die." "God be
with you - I must do this work."

They are sure of His ever good "An evening purpose"
It is our aim "God is working the purpose out. Amen."

They are far off and in perspective. II Peter 9 of patience

They receive God's unrenewing fidelity II Tim II, 13

(4) To open freedom and life to men, make us believe in freedom
it makes us free for
God trusts men with freedom. Why not we? human judgment
and into life

To come in from fear of human judgment I Cor. IV, 3-5

Abraham Lincoln. Temple "On God."

God is not a thought only. A living & life-giving

Life is free prepared. 108. Angels in God.

(5) To make it seem to believe in God for men

What will really meet the Chinese need?

The Soviet is clearly not right.

What will make it right?

Our honest study of their problem in Asia.

1. In India we saw that the remedy of economic "suppression" & "disciplines" will not meet the needs of the ^{country} ^{people}.

Then the prevailing modern prescription. H. Thoreau as interpretation & weapon. But certainly we can be satisfied with present

order but will the economic solution work? W. L. Green

2. In India - shelter - safe pay house - clothes, food ("15 a year)

Ans. the economic utopia too. Russian. Solobov

The factor - Dopes. Gambling. But why this failure?

A false utopia. I don't mind work. Take in ideas, info.

2. In China we saw the failure of the Marxist solution.

A sound moral philosophy, etc. only, not enough.

China has this. The North-south gap on day for the

The noble picture of the Chinese farmer, Chi, history

Overdrawn but - into hands, in history.

And see the situation. (1) No accumulated capital. (2) No trust

between men. (3) No occupational service. Gary as behavior

(4) Ignorance "Don't know that better".

3. You saw one eye, that is just it - ignorance - but

great. as to these. Are educated. - good great. as to
be drilled. In some degree them. - 1/2 don't produce them.

But as Japan. the Philippine Islands.

These two are leading the East.

But Japan's deep moral merit.

And knowledge in the P. I. shows that there are not things

4. The human mind goes deeper > these numbers. They don't
can meet the needs of the world. He can.

As the native churches, their inf. G. M. M. by their spirit!

As the rich and noble. But their ^{Western} ^{ideas} ^{are} ^{not} ^{the} ^{same} ^{as} ^{the} ^{Yi}.

As the deep penetrating influences.

Marked in Japan & India. Kyoto has known.

Darwin at height in China.

5. J. C. also can see the world but he can't save it alone.

We stand between.

And the same in the facts stated

and in them. Mark xxv. The parable of the 10 talents

the Ch. Man before the high priest. St. Peter's Church

National Hospital. The high school teacher at the 3rd.

Our attitude toward life the good things
Character

Three counsels at first the right attitude
You can handle. On the hand
A first sight is essential. I had been his own
to me of 2. I can not be cut or broken. 102
But is really they are being together - sought as

1. Let my own hand be own. - Good things

Economic by diploma secured. 3. Commerce

The basis of freedom 'the good & free'

You can give a man his freedom

This is a mission of the - Show it to the world

It is dignity and dignity of J. F. D. R. B. B. B. B.

his own hand. Benjamin Franklin

2. Then go on another hand.

Let my own hand be own. Economic dependence

The man is dependent. The man is to be free -

On the hand. On the hand. On the hand

to be free. to be free. to be free

of the hand to be free. to be free. to be free

The joy of leaving all we can & seeking nothing
The basis of faith - 11 hrs marks

3. Cost per hour on the last for 55:22
Atq. 1 1/2 hrs & further. L.V. 8.15.9

4. Try to find on the
Ethic. The first 11 hrs
No irregularities
No irregularities and can create.

Care of our bodies.

Should we give attention to this?

First impression - John for granted.

But some fail here. Ought not. James. J. B. Taylor

How our health dependent on

1. Our intellectual interests & attitudes.

a. Interests

The reading of books.

A variety of interests & activities

b. Attitudes.

Avoidance of physical & physical concerns
& by re-education.

As our work without thinking how we feel
— much in ch. science.

2. Our moral life

Physical health & sound

But as much in freedom from jealousy, pride,

the feeling of being wronged, or unappreciated

Especially on an account of our jealous jealousy for

Credit for what we do.

3. Our spiritual life.

Does health first ~~in~~ 2.

The rest of both well. Temple on God.

Calvinism. Let things lie up, & trust God.

But there are other health more immediately physical.

1. A man can only speak out of his own knowledge &
those with cerebral exaltation may say it does not
apply but men can get new exaltation. My childhood

2. They. I know & get - beyond mind. Each room
as the air.

3. Food - Fruit. Simple slow.

4. Abstinence. Cold bath

5. Exercise. - Open air. No restraint

Allopathic doses. Hygienic.

Washing hand & cleaning

Value of physical exhaustion. Bowen. Midnoon

6. Abhor all stimulants. Alcohol & narcotics.

7. Regularity of habit

Health of body not primary. Walter Scott.

Living a long time has not imparted. High & true
wisdom

Hard work never hurts - & is wrong & waste.

Newark Press. Union

1. Two conceptions of the Church - Inner Outer
2. State "The act is not it"
But necessarily essential - not irreconcilable
Must strive, develop the inner. Prayer, Bible Study
Abstinence, etc.
And now think of the end of the second. How achieve?
 1. Produce better men & women.
How? Pray, do. And charity, baptism. Mr. Green but
to repeat his doubt, has seen - Fisher
nearly "Compromise". problem
 2. Proclaim the ideal via better conduct. The Great
Commission. H. J. Fisher, W. O. S. on compact
program
 3. And set forth the principles & it does to lay lines
Cady, Ramsey, Dr. Carl Schenckard.
Look on notes to next report
 4. Judgment on end. D. Smith in H. J. Fisher. No
real moral difference

5. Keep hope alive

I have to give the balloon.

See the game. Watch on the day which

never was when long man looked on

for the 9th. 1877 and now

With the president of the world in hand - for we

can see elsewhere that in our own hearts

we had and want for the coming

Some Discouraging & Encouraging Elements in the

Present Religious Situation in America.

1. The character of our reading. A present day New Stand Relig. periodical struggle. Jt. Ditz says 200 ± has 2 @ subscribers. Books. No room for them in apartments. Bible Jt. H. K. experience. The recent death.
2. The modern mind. Day constant - flippant, serious, disloyal. 9 responses content for just - and dishonest. Un-
disciplined. No anti-prohibition mind. Inconsistent.
3. False ideas of freedom "Amazon of America" Ave 2 -
Lorian's talk. Both cards a very correct. Divine 2 the
have vanishing. Jm. Carter in W. H. E. 200 notes
4. False patriotism and nationalism. Emhardt found
Maj. Charles. With talk - my letter to ^{Chief "Action"} _{Forum. a "Red"}
5. Ignorance of what Christianity is. Theology, ethics and the-
ology. Jm. on Christianity. What is not Christianity at all. Name
theology.

Merton Rice book "The Discontented Germanist"

1. The advance in moral sentiment. In public and business life. In newspapers - news, ed. In Church of Baltimore 1st Ch. structure.
2. The trust conception - use of wealth. Great game. The new foundations
3. Church growth. Canals. Personal base. Caldwell. The Southern laymen
4. Influence of the Church in life. The ministers at head. of German towns. Ridgeport town on Chtr. men at the head of things. Prohibition - religious & economic?
5. Growth of common Chtr. sentiment - a sign in spite of our hindrance. Community & experience.
6. The doctrinal situation. What is it? See Patton book. The Com. of XV. The General Assembly, some of its mental - what faith

Evangelistic Commission. Sept. 22:22

1. My impression about David's interp. but -

The evangelistic aim expresses

and the method too

New & interesting personal evangelism

Open for it. The joy & fruitfulness of it.

Robert Allen on "Challenge" in Christ

2. And here at home

1. New & continued operations, ideas of personal work

Make it easier for men to speak. Baffin, Tex

on Sunday in Pk.

2. New & exp. of present evangelistic work.

3 of us could do it together. The much

easier in any town. As our Detroit, Mich.

3. New & exp. of the way, work about social service.

They have to live. Food. Don't oppose but

add to them

4. As to the great evangelistic work which includes

traveling, mail work, Resurrection. Possibility

of going to the claim on the both

5. Can we exhibit the power in your attorney?

The Check books or Exec. Mtg. in Dec.

The daily power

6. A general a.t.y. lawyer & this with some
lawyers of the Administration Army. Com.

How keep the spiritual note dominant?

What are the spiritual notes? ^{Humorous, & mystical} Altruistic & selfless

How keep it dominant

1. Do so in forms of argument - appeal

Rest on the real facts. What began in the Christian life

2. Keep the general - secondary subordinates

Gen. Stewardship. Badges. Broom?

Sec. Social - philanthropic practices

3. Appeal openly to Christ & the N.S. Regard the Bible

Christ's words as the method & end. Christ's words as a guide - message
of the living description. How for Jesus - which represents

substantive the spiritual note - Christ's appearance

to the great physical part of the world & the divine

with the living

5. Use the Bible as a guide

Modern language. Beethoven & Wagner

6. Keep it dominant in our own lives.



The Conquering Christ

Notes

The pacifist obj. to such modes of speech. Jan Adams

The equalitarian & synthetic obj. My camp. with Dr. Stone

We need not enter into these questions. All that is such, &

How great a loss do I, what to do? How great a loss in the?

A big task. Stone. Jany. Papers "with the Bible."

1. There has been an ever delaying acceptance of the principles

and a delay

(1) of human trust & trustworthiness

My lesson from the Caucasus, India, China.

Chin. trustworthiness to Western. Navarino. W. Rev. E. G. Browne

Also as to trustworthiness - the mandate

(2) of tenderness & pity.

Care for the weak. Hospitals. J. Jany & China

The close man with sympathy. Jany - West the garden

(3) of emergency embraced by love.

How to discriminate inf. of religion & race.

But as an end point. Higher for peace

As the universal standard of the human heart.

(4) of life & property & inheritance

(5) of sin & scientific & thought and gain

2. There has been an increasing recognition of his personal
and moral authority & leadership
in Islam.

Dar (C.R.) - Muhammad Ali

Karayan - Masid

Gandhi

In Islam.

Amman Ali - Dardam

In the US.

That Laker Ref. in Albert Hall - Mrs. Bonifant.

The Room Case at Buckingham

Perhaps not in an open - public life. Books.

And yet the Colonel for the Islam at London.

3. But does not the U.K. view of Islam come from more than 100

years of Islam. My Christology

Islamic, Empires. This too, will come. The 3 US. papers

Kulman - Dr. Mann.

Union with U.P. Mtg. High. March 11, 1918

The privilege of being asked. My ancestry, training. No
mtg. And. wd. rather be in > on with this purpose, spirit

1. Why do some of us believe in unity?

1. We believe in the principle of unity. Christ's St. Paul's. All N.Y.

If not are we prepared for the alternative one of disunity. Its end.

2. We believe this is just the sort of case to which the great principle is
applicable. If not, is the principle valid. The very real doubt.

Surely here. Common doctrinal convictions. Evangel. unity. a union
Organ. - Joint. Deeper, spirit. Our congenial brotherhood.

We move to, go across the line. Including in the U.P.A. we

3. There are the very terms that the question forces itself on us.

The because, admission of the war.

The needs, problems of the day. (1) St. M. Martin Ch. Human need.

Interpretation. (2) St. M. Education. Episcop. Church. Ordained justice

Provision (3) Unity. Norman St. Adams. Broth. Society

4. We can meet these better together > apart, I think. I am sure

as to p. 7. a. St. M. has. Joint. Avoid has. New School & ABC Union

to St. M. c. Education. Crisis d. Martin Church. We could

unite B.C. without Church. - but latter wd. be sure, better.

5. Together we can better preach Christ & meet unbeliefs.
The problem is to put in these ways. Apologetic. Rev. J.
Comm. unbelief & unbelief. Action. Unity J. 201

6. Example. Deal with us. Each a union to others.

2. But let us honestly face objections & difficulties

1. Our natural loyalty to the part

But how part? on unity. 13th Cent. or the Apologetic age

And how loyal? O.C.S. in Action - loyalty to the part

2. The possible loss due to likeness

disparities with the feeling. The end increased financial

But efficiency & growth as here. Get's larger way

3. The danger of a big body swallowing a smaller one

As to them - let us keep J. 201.

As to inf. 'presents' - it is not absorption but union

The Church Pres. & H. P.

As to procedure. You are at now. Rev. J. M. Scherer

4. The danger of doctrinal laxity

That is financial & content (Rev. Scherer) & I am

The truth more dear in the larger body & from Rev

Only life & spirit can care for the fund. There is the Union

3. And now the last. If Chd. are here visible and so to one and others?

Why do we believe in God? Jno XIV. 1

From man his to from the ex. Jus. Took it for granted. Ev. today

We have never asked? Have grown up to.
The question is not essential. The best ever asked.

But it *creo ariro* - and then. This Huxton.

The arguments - ^{are if not supported rationally} moral but mathematical.

1. The existence & the persistence of the idea of God
argues the existence of God. ^{Chad? what} of name - fame & reason
^{are copies of originals}
Such ideas argue & spring from realities

2. Men in all ages & all lands have believed in God.
^{Had this thing with people}
Some have not, just as some men are blind
But atheism is gone. Even agnostics recognize
This. Spence. Huxley. Darwin.

3. The intelligence & reason of the believer evidence a
^{a type room a hell on floor or Paradise hat}
Mind. It is there apart from us. We understand it
^{we find it - don't read it in}

4. The cause must be adequate in kind & power to
produce the effect.

(1) In power. God as great as the law. Protes because
man is greater. Pascal.

(2) In kind. Personality, intelligence, *creo de* -
mould & cause which has there,
The doctor & electricity - Huxton

5. The presence of purpose & ends in the U. process God
 We inevitably assume the moral integrity of the Univ.
 We find it free of purpose - intelligent & beneficent
 In the words, history, individual life ^{How increasing purpose reveal} "A each event
 gets how else" Strength
in unity
 6. Man's spiritual capacity and need testify to the
 existence of that which can satisfy them.
 7. The historic revelation of God is trustworthy.
 In prophets. In Christ. In Christianity.
 8. The moral fruits of faith in God justify that
 faith. Imagination. Society - individual ^{When the world was dark}
 9. The evidence of experience is convincing to all
 who put it to the test
 Comfort in sorrow. Strength in struggle.
 Fellowship and help in prayer. Guidance in perplexity.
 10. Even if the evidence of the existence of God is not
 absolute as God did not mean it to be - in order
 to preserve faith & moral freedom, the
 theistic explanation presents fewest difficulties
 & gives meaning to life, to evil, to atonement. Belief
 rather or doubt. It enlarges the soul.
- If our doubts are not resolved here - Bushness. Duty.
 Get upon the facts of God - Jno. v. 11, 17

The Challenge of the D.D. Worker

1. Challenge or appeal. Gospel. Calling. Old Anderson's sermon "And sub-vert Savage Rome"
 2. It is the challenge of great opportunity & influence.
 - a. But can we make it even better. The old hymn. The new dispensation. For by new generations. Kidd on "The Science of Power." And see the abt. for the generation
 - b. And the D.D. as great as any army for this. No 11.
 3. It is the challenge of an advancing power.
 - a. Not at home. The misrepresentation of Carroll's statistics. The faith on the part of now. Abroad.
 - b. Not abroad. Further. Confusion. Modern Language
 - c. And the D.D. not fully of - on Church influence
 - d. It by some classes. Abroad. K.C.
- My experience in No. Dakota. First time. Propter

4. The challenge of a great need. under 25 not int.

The facts as to why. Jan 95%
Re 78%
but 66%

The need of youth for why. instruction

We believe in instruction due to mod-

ern education. of navigation. Don't

charts! "Cut out the old stuff". No

Keep it. Purge it. Pass it on.

5. The challenge of the short time

For Mr. O. Rees. "The next month". Brattle

For five years

For our people. May too pass

To fidelity

To a copy of 57 Old Yankee to

Julia Richman

Some Hints on Moral, Mental Health

1. Reading

Volume - Mrs. Schaeffer. J.C.R. list.

Speed. Recall a book in 3 hours

Range. Syn. Show determine. Well do
determine. Don't drift. Black at a stop

Open of reading for each year

The Bible. Section one

Marking books. Many Wm. father.

2. Maintenance of a dual mind set

(1) Once our lives, official view

(2) Secular detachment from the - to be taken
as an as the as a only part of another
life.

How to a private, despite simultaneously

A sense of personal responsibility. How to take!

Being ourselves as separate - as a simple matter
in the mass.

3. Prayer

An experience in dimensions

The Christ. what health.

4. Attitude toward others.

Respect. No humility - an awe of my Lord
Fear of no one. No great respect for anybody
Seeking nothing for their self. No dread

5. Make Christ the one study.

He is the paragon.

"Watch your thought."

When an answerer at night - when worry
is eating me.

Consecration for Service

If we feel anxious & concerned - even so did Mrs. Deitch
But after the first 5th day, contented, confident, fruit bearing,
victorious life a prob. of two simple demands.

I. Our Surrender to Christ.

1. We recognize that there is no one as His we gladly
yield them. I am His, O Lord: "Christ, I am Christ."
2. And therefore we lay just to His' alone - under His' eye.
3. "The Yaw-man" I Cor. 13:3 of Colton's story of the blind father.
3. We lay our lives under His' eye - also His' law of love
Dr. Lincoln's letter x. 42. Benjamin Barber.

"This letter must now go out with it thanksgiving for
fellowship all these years with the members of the Bd, a fellow-
ship unbroken & unclouded by the many years of
guiltance but on the contrary full of memories which fill
our hearts with thanksgiving, for the privilege of serving
with you in making known the knowledge & encompassing
love of Christ."

II Christ's acceptance, habitation of our lives.

- ^{we go for them ...}
1. Christ goes with us. "Dorabehn" at Dabuljamb.
^{we hope for them ...}
2. Christ lives in us. Eph. III, 17. Gal. III, 16.

We may experience the resurrection. Judge Baffington
We see its cheering joy. More as the toxins of
our thoughts & life control.

3. Christ works through us

Darely - we utter our message in spite of ourselves

We are our message. "Amen". Christ acts

strongly. He even a burning light. Karanami. But you

think that the idea is real for the sake.

4. Christ flows in us.

The picture of Jesus at Goa.

Jan. Thompson - the woman, the bleeding heart.

Paul's Methods of Work.

1. Rough general sketch as in Chry. & the Nations.
2. His organization was of the simplest. Brought in the family - as Ep. both sense, as you observe.
3. He laid appointments on other Jews & Gent.
Treated them - got feet the "care of the church"
4. He counted on the free willingness & capacity of converted men to work for Christ.
5. He erected the highest standards. 294 Acton
6. He eschewed all compromise & expediency.
7. He independently followed his own line. 294
Gal. 11 And allowed others to follow theirs.
8. He loved men ardently - His gift for friendship
Held the highest things & practices as to love.
My quotation used by Lucas. "Of whom the world"
9. An unshakable [steadfast] character. Any one.
10. He caused careful deliberation such was
political heart
11. He loved & cherished heretic and preposers -
our conversion - All the world. 295.
Law things in their opinions possible

13. He was a social idealist who followed the individualist method. Heater then simply to get.

14. He was a separatist. His reliance was in the people & the power resident in it. A separatist: from the materialists.

15. He concerned his work as rooted in the
Gris of God.

Christ was his life. 200, 300 Christ
Idolatry. Schism.

As a teacher of truth.

As an organizer.

As a correspondent.

As a traveler.

As a personal worker.

Christian Women, International Relations

1. The sovereignty of Christ is accurately an unlimited sovereignty.

Other claims

The creation of the early Church.

"The only name." Acts. II 8.

And an exp. "Genua dei hinc est"

2. And yet an unopposed a never rejected Sovereignty.

As to race. Jesus. Galat.

As to nations. Jesus. The River Serp. p. 13

3. How it must be applied as we shall have in a
and seek just what we know to be the disorders
and weaknesses of the present life which render the
Sovereignty of Christ.

In the days of separated nations the did not appear

But now all separation is ended. The nations
must live a common life

4. What does a common life signify, the common life requires

The right spirit should stand.

Right citizens of the world. The same

Right principles laws

Right organization & instruments

Lead or begin. Cont

As an American obj. to the present constitution

, the American Gov. has been... 1841

9. Christ's only slow can supply these.

Rightness for man & man

Direct. Dr. Law & Religion.

Unmind law, cooperation. Kans

6. And their end is human concern as much as man. More of your work. This is your work.

10.

Kans. "The League's Nation will temporarily prevent the war but not eternally. Under the nation's avowed eq. to that their main aim is to the peace in the world." The paper London "States - which is the main cause of trouble the paper in Europe as today machinery, nationalities by court prayers - that the real object is to substitute by all people - they are here must have history. history law.

Wherever that make a young man. Ps. CXIX, 9.

1. The ideal of cleanness is one of our sweet & most
concerning ideals.

Modern. A clean play, A clean sheet. Clean cut. "He has
a clean face." "I see a fine, clean game." White
mean the same. Yajna Suci - Clean white sacrifice.

Ancient too. ^{to see - bright ones} Desct. Righteousness = cleanness. II Dan. XXII, 21, 25
God was the who was cleave > cleanness Job. IX, 30f. XV, 15

2. Men faced the same problem then as now.

Job. XV, 14 XXV, 4. Isa. I, 16 ^{Prophets always had feelings from} "How I on even now
pressing from - an external one - under law.

3. But the law was only intended to educate them to the
reality of the supreme issue bet. Clean & unclean.

See illustration. Leviticus. God eat his clean. Lev. XXII, 4.
Great mission of the priests Ezek. XXII, 26: XLIV, 23.

11 → I was not ceremonial only one but also because it
was his way that the young man was to cleave,
i.e. his whole life. Ps. I, 16. XXV, 4, 8, 9, 12

So our - Clean mind. Yajna Suci. Clean words. Isa. VI

Clean acts. Ps. XXIV, 4. Clean habits. Camp

Clean joy. Bekushin. De 5 = a clean way."

5. This channel of way in a young man necessary

(1) It is the only source of strength. ² Job. XVII. 9.
The opat an th i g the hepard
Camp. Masini of Balos ^{the name as the Buffalo's ponds}

³ Pitman H. J. on smoking

(2) It is essential to safety. Negatis. To use Pilot.

"When they aint." Positiv - to Eastern. ^{To keep clear of} dit. danger

Undescover is cleave. Darle's cousin. As a parallel

No Cocaine boy.

(3) And to the best fellowship. Barney, act "My body's Price"

(4) And the highest service. The doctor's channel. ^{Just the}

² The souls. Isa. LII. 11 P. Brooke.

(5) And the highest life. Isa. XXIV. 4. Rev. XIX, 8, 14.

Whit's song. No Undescover is sin.

W's Kacwani. II Ch. V. 10-14.

6. And how can a man cleave his own way?

Prov. XX. 9. Job. XIV. 4. No.

7. How can a man cleave his own way?

The souls are to God. Isa. LI, 7, 10. Isa. XIX, 12.

Christ's son. Mat. VIII, 3. Joh. XV, 3. I Joh. I, 7, 9.

Let us so cleave ourselves. II Ch. VII, 1. Job. IV, 8.

Holmes' line. "Die out in me. Die out in me"

The Opportunity of Christ's Church in the World

Today.

The achievements possible, now or then
Guggi at Okema Vista being a job
Here in U.S. "A 100 year ago, now." 7/2/50.
30. St. Johnson. Sturtevant

The need, power of the Church. The dream, but
idea - but the power - U.S. - Drake.

The opp. of the Church

1. To furnish the nucleus. call. G.M.C. Hart.
^{China}
2. To call men to decision & confession. Character
^{our first}
3. To adhere to truth - ideas & character of
^{man} the Kingdom of God. Light. Also good. Rac.
The new too. Sily. Drake
4. To keep hope alive. Col. Stone. Man. Press.
5. To comfort and steady men. Man. Chalfant
^{Partly his work, also}
or Bremer. The teaching. Drake. Boyer

Jesse Alexander. Here. As dream for data
Do represent Christ. Do men. What. This now?
The spiritual service. Boyer. Drake. Man. Chalfant



What does the Church Mean to You?

The elders depart. What has the Ch. been - what is it to us

What ought it to mean now - for future.

There are some who say the Ch. is negligible or

harmful. Res. Republic. Part. at Republic. Club.

As over to this

1. What the Church has been to us - not in history
generally - but for us

(1) The creator of our best ideals

Equality, Purity, Service

(2) Their custodian & preserver - a bond in history

Carrying on for us to come. Historic Episcopate!

Their individuality. Peter, St. E. Hyman ^{10 others} in Kings.

(3) The fountain & home of brotherhood & unity

'There is no place - beneath the broad arch'

(4) An unorganized, unpolitical, free body of right
consideration, sentiment & purpose.

(5) The creator of the family

Uxma - Cottari Saturday Night

Our museum of our home. There

The attack on Puritanism has

2. And now secondly, what the Church is to us and
is to get to be. We need 3

(1) To keep in remembrance of God's promise
Sunday evening

(2) To open to us fresh power for life & action

(3) To furnish comfort & solace. When we're sad

(4) To give forth an earnest & action. If
belly on Christ. How I know what I mean

(5) To keep hope alive and cheerful in mean
times. No doubt in. 2nd Advent

Wm. Blake "Bring me my bow of hammered gold"

How far are the two great repetitions

1. If the Church is this to us so to with world

2. If the Church is this - a deeper loyalty. In.

J. Keble. "I love My Kingdom Land."

The Six Things.

I will try to present like Solomon.

1. There are three things which a man must not be.

(1) A liar. Truth is the base of all. A lie never right.

Principles - God's character. Experience. He that is a
liar. Let say Job's language

(2) A coward. Physical bravery. The Countess's speech -

"I'm going to die." Don't be afraid of being hurt.

Get more. More courage. Demetrius's address "I'm
you ever an afraid and am!" A lie is much worse than
death - Obey by have confidence

(3) A drunk. As a workman. Give evidence. Walter

Lewis. Many things. The drunk under the miller

2. And three he must be.

(1) Clean. The words of Job. Jesus, Stalabrad

Stuart Rose.

(2) Faithful. Loyal. John's words. Marriage by an

Pain

(3) Kind. The man's exception. Lewis - all women

When I add pig latin, Petya has

A. ju - form - It must be a character

then y B row

Power for Evangelism

Book 149

1. The great N. J. word is faith - the next power

for 6 times Year ^{Year 39} 75. Death 106. (5 cents in 76.) Love ^{Year 83} 144

(3 cents) Power 152 (5 cents. Exp. DUVARIS. 186010)

2. When is the power to be found. Well notes first

When it is not found:

Not in numbers. Fisher. Furbold's from Norway

Not in publicity. II. XIX. 9-14. Chmi. Rev. in France

Not in organization. Islam. now. Germany. etc.

Not in money. Faray. G. K. B. Rev.

Not in word - I Cor. 14. 20.

But word a word 276 in N. J. Not II Cor. 11. 7

XIII. 8. I Thm. I. 5. II Tim. II. 9. Pectuly. Bosh.

3. But the power is back & this. The word is the word of

God. Heb. 14. 12. & that Gal. III. 16

Christ is the Power. I Cor. I. 24. See that. word.

IX. 6, 8. X. 1. XXIII. 18

II Cor. 11. 9

4. The N. J. always associates the power with love

The power of the Spirit. I. 14. 14. Gal. 5. 8. Rom. 8. 13, 19

Love I. 17. I Cor. 13. 13. I Thm. 5. 16

The power of God. Rom. I, 16; I Cor. II, 5; II Cor. VI, 17

" The Resurrection. Phil. III, 10; I Cor. XIII, 4

Rom. I, 4. Eph. III, 7, 10

" Justification. II Tim. II, 5

" The Gospel to the Gentiles. Gal. VI, 5

" On another life. Heb. VIII, 16
the word. Heb. VIII, 12

5. The power in evangelism is not of our. It is of God.
The one do the work. Many has done. J.B. Gough Dec. 1841.

6. The most powerful people are those who pray for you.

7. The word that we speak God's word in love. II Tim. II, 7

Phillips: Man with a belief.

The power of gladness & pure devotion

Benker - Yemassee

Max & Dan.

Northman. Viceroy for Columbus. "Is that counts?"

Amos. "I want to know if I can do it by God's power in the
Cyrus Hamilton

8. Evangelism is not important a word. But power

then leave now

Is it true for us which are no hypocrites of words? "Yes
to me to live in Christ."

Weaknesses in Christianity today.

1. The lack of any coherent reasoned religious conviction ^{Deity of Chr. - books.} _{Problems and.}
2. The lack of any actual experience of Christ beyond the experience of any good man or ideal, society, Brahmaj. Jesus Rev. C.S.T.
3. The insipidness and unattractiveness of the ethical differences & superiority of others are. _{See Ethics. Hypocrisy. Tributes. Harnack}
4. The excessive manipulation of the Christ form. _{are in a living, spreading, spontaneous life. ^{The Church & the} Christ at 2^d remove > distant. ^{How much for me}}
5. The naturalization of life which has practically abolished God as a continuing reality. _{Christ - as do we with him for ourselves. ^{Disrupt Church} His real faith in prayer. ^{Drail our ally. Rev. King} ^{and the philosophical - "our Father"}}
6. The loss of the compact life - a true communion of the saints. _{Its essence according to the compact attainment of the Church in grace & character. ^{Church Union.}}
7. The want of a universal and victorious conception of Christ.

8 The disappearance of the cross from Christian life

The loss of the heroic, of any sacrifice

9 The need of great, commanding spiritual objectives. In character. Gaudincher on the two presides in St Peter - one felt like the hero was - the other as great as St Peter. No limit to what God will do in us. I wish of us. In service. With God's help - I wish to say more. Great when under life service was seen in a moral system. I feel and the Evangelical Proclamation

From Woman's Press, Nov. 1928 By a high school
Girl's Bureau member - Betty Cope.

A Conference Benediction

Praise God upon them as they shine a light
and only deeds of man can keep it bright
May we through love and kindly deeds
through living by our Christian creed
Praise Him and spread His light

On talking to men about God & duty, about the great ends & principles of life

When we repeat an ordinary conversation there is much that is disappointing. Division. Or if union as "Preparation" it is only a passing scene - as a position. Or if not position we are too busy with

the impression as returning from Asia - so happy. so casual. How it did not seem to be so. The picture in Morley's lectures on the human mind. That seemed but Morris at Oxford. Dealing with things as

There is always a change & get the higher & deeper things into touch. There are in the U.S. The richness of the conversation diff. There

1. We need for ourselves & talk about these things God & duty. And especially here at Yale now. It is as right to keep the

2. And other men are ready interested in these deeper things & want them. The Prof. Owen says. My knowledge of the matter the business man in Grant speaks. His Andrew Spence.

3. And it need not be unusual or exceptional. Must not be. Riker. Chapter in Journals, esp. on John Vassar. Kent. Salomon.

4. The books. A number of the life. The part of the

the history.

5. This was the great meeting of June. Grant about

talking to men about God & life & duty.

Pag. Lott's story about Major White & the battle fields

stopping to speak to Capt. Warden of Church.

6. You people are really hungry.

Even on the Ogden.

Hungry men answer to J. Parker White.

Round his fingers

Gods trumpet wakes the slumbering world
Now such man to his post
The red cross banner is unfurled
Who joins the glorious host ||
He who in pearty to the truth
And counting as the cost
Dedicates his precious youth
He joins the noble host |

He who, no ceases on his tongue
No any idle boast
Bears steadfast witness 'gainst the wrong
He joins the second host ||
He who with calm, undaunted will
Nears counts the battle lost
But through defeated, battles still
He joins the faithful host ||

He who is ready for the cross
No cares despises lower most
And shuns not pain or shame or loss
He joins the martyr host ||
Gods trumpet wakes the slumbering world
Now such man to his post
The red cross banner is unfurled
Who joins the glorious host ||

Rank by rank again we stand
From the four winds gathered hither
Loud the hollowed walls demand
Where we came and how and whether
From their stillness breaking clear
Echoes words of warm or cheer:
Higher truth and holier good
Can our scattered brotherhood.

Ours the year's memorial do we
Here days and names we reckon
Days of brethren gone before
Learn to speak a death that reckons
One in name, in honor one,
Grant we were the common they were:
What they deemed to us to do
Hope their hopes & lead their line.

Brother, if with love unblended
Daughter was the great betrayed thee
His one man to war addressed
Was the price thy soul to bid thee,
No one more the more begin
Scattered as the dead they live
His bid thy narrow way
Thou art a shadow of yesterday

Skirine

Jan. 18. 4
Jan. 18. 1

Jonathan Edwards Resolutions

His pre-eminent influence. Had this
rule as a youth. Encourage us by showing
us that in view of like passions with us

1. Resolved to live with all my might
what I do live. *Jogo's message*

Carey's appeal. "Surely it is worth while
to lay ourselves out for." *St. Paul. 1 Cor. 15: 5*
John. 10: 34 Martyn. Breche's story.

2. Resolved never to lose one moment of time
but to improve it in the most profitable way
I possibly can.

Carey the plodder. Everett. Voltaire
LIVINGSTON his words in the well.

3. Resolved never to do anything which I
should despise a think merely of in
myself - a working rule

In my father, or son or ideal.
do of nations

4. Resolved never to do anything out of the
range. No critical of Luther.

"No getting even." No one question
"What does the truth require?"

The spirit of the n. Roosevelt. "All to
be done in all circumstances
and in all cases - All, perhaps,
but not willing

And Edw. had indignation. No unjust treatment

5. Resolved, never to do anything which I
should be afraid to do if it were the
last hour of my life.

i.e. To live ever on the highest level

This does not bar joy a highness of sense

It only ensures innocence. and

perfect freedom of joy. No being even

to be. "Don't think one can ever work
"don't think"

"Work for the night is coming"

Do we want to live more like Edwards

The school of character is sense - the reward of preparation

Four Types of Men. Matt. I. 7, 8

Duller's "Good Thoughts for Bad Times" 1645

My copy from Dr. Spruntell. In occasion

Some of his sayings - Royalist doctrine

"The good soldier judgeth not a."

The saying on the genealogy

1. Rehoboam beget Abijah i.e. a bad father

beget a bad son.

2. Abijah beget Asa i.e. a bad father had a

good son.

3. Asa beget Jehoshaphat i.e. a good father

had a good son

4. Jehoshaphat beget Joram i.e. a good father

had a bad son

"I see from hence that my father's piety cannot be
retailed: that is bad news for me. But I see also
that a bad impiety is not always hereditary: that
is good news for my son."

But before thinking of any such general news let
us consider these four possibilities.

1. A bad father may have a bad son. ^{Rehoboam} Abijah
 A selfish father is likely to have a selfish son
 G. Meredith - The Egoist.
 This showed more in various other cases as come to him
 son of an orn. ^{a man says not to be a do what he would not}
^{have the son} Abijah
2. But a bad father may have a good son, even
 the possibility of this. ^{Ab. Williams} Rehoboam
 The influence of it. ^{Miss Gairdri influence}
3. And so also a good father may have a bad son ^{John}
 the shame and pity of this
 J. B. Blair At Andover. Exeter. James The broken hearted father
 No man has a right to claim the honor of what he is doing
^{in reality or intention}
4. And lastly a good father may have a good son ^{John}
 this is the right and blessed thing
 Dr. Drummer & the Rev. Paul
 Count's Patron. "The Bishopric House."

And now the general lesson.

1. There is no iron determination. No excuse to
 blame it on our father. In our own hands
2. This need show that making it to be kind
 that it does not find its place in the
 great story of life.
 "Whatever needs help to light, he never shall be
 alone."
3. The best physical facts require an improvement in
 the fact.

Why I believe in the Deity of Christ. Matt. xvi. 16, 17

It is an interesting fact that Christy only Religion which calls itself after the name of its Founder. 9.

The problem of Christ is :: fundamental in it.

We must think it account for this.

In spite of Darwin's metaphysics. Not of truth alone.

(1) For any that can have emotion value which has thought -

(2) we are thinking being & must act as such.

(3) Christ was & is a fact & must be accounted for.

(4) The things demands that we make up our minds to this

What do we think! The problem are far in soon.

I think this to be the Son of God - man has man. Why?

1. Because of this character. Bushnell.

Now not on point here. If Jesus ever merely was why has He not been surpassed, why do we not surpass this.

Moral character in the reach of every man.

(1) This supernatural claim, excludes this pure description

In the sermon on the Mt. In John. In Matt x i.

In Mark xiv, 61, 62.

and not here. Unless this claim was valid it was not
believed - which as he would consider it was.

(2) This consistency & credit & maintain this claim.
and this death. The resurrection.

(3) The universality of this character.
of with Buddha. My faith with the Church in C.S.P.

and the universality & eternity of this sympathy.

Lynman Abbott's the pointer on this parallel.

(4) The perfect balance - neither.

(5) The timeliness.

The fact. The isolation of it. The suspicious.
was in highest faith & deepest faith is. Matt 20.

2. This teaching proves this to have been divine

Never man's job. - So Matt vii, 28, 29

(1) of God. All our knowledge of God is from this. This
He created the difference is in any way to believe in Him
He did this by being God - not by teaching of God

(2) Of man. - All in "brotherhood" from Him.
The general schoolmist

(3) Of ethical principles
We have yielded too much to Conf. which.
It stands for an ideal of
Truth - of Deam. Mod. abash.
Duty.
Purity - M. Journal.
Love - Kidd.
Rightness.

3. His act over the act of the Son of God.
I fear of His miracle or nature
and speak only of His miracle or order. The 12.
His resurrection. The actual administration - God's.

4. His posthumous influence.
An individual - Napoleonic comment.
The proud & deep suspect.
The name - Golly.
The average man
On history. Atoms. Brass. Kidd. - The attraction kid
And only Christ - "Apostrophe": Mountain. Dead hand.

Why then do not men believe?

1. Have not read or thought the matter.
2. Have not studied the original document.
3. Have never tried to keep business men. That is
Come jail.
4. Have never experimented with Him.

E. E. Halli

Math XXII. 59-66. Dormant Power

July 21st 1911 letter.

Our thoughts of Good Friday & Easter conceal the significant

lesson of Saturday. - No service this day

1. But what happens Easter - that power - lay all unfolded in Saturday. It was this unknown. Shown & in special emphasis.
The time of dormant power - of us -
 2. Saturday is full of evidence of the outbreak of great dormant energies for good. Reformation, or evil - The European view. We ought to let the good loose - have unlimited power in it. And we ought to hold the evil down. It can be for it has been.
That all the agents of unfolded power
 3. In human life - the unknown talents, powers. *God's child*
a wonder in this - the locked up good or evil to come out. a to be kept in. The good that comes out. Reaches. Reaches the good that is lost. *Jesus says - "You may a rooster."* - the part of this in American life. The other men in the usual places. a the evil that is repressed. to that break out.
"There but for the grace of God goes John Newton."
4. The lesson from this to parents & teachers - an emphasis. Not to be discouraged. A. Peter. No. 45 = Okaloosa Palms. Fla. Oct. before Easter
To remember the lesson of history & life
less buried. My. you at but not but. Dec LV

5. The lesson of the - in our own lives

"All power is given unto us" ∴ Available for us

All the moral & spiritual energies needed by the world
are in Christ - by the resurrection

We need only to draw on these reserves of life

This is not human "wisdom" - *wisdom* It is the living
faith & use of God. *Depend on the Holy Spirit.*

It is the power within

6. That this is true not individually, alone but Revivally

The Chinese moral triumph over opium

The destruction of slavery

By an. Cent. for. sec. 18.

Other moral triumphs, influence

How often is it said that it is not.

7. We say there are due to human development. You know

what does that mean. It doesn't mean that we

manufacture any truth - we only discover it.

We don't create any power. We only accept - harvest

and it

Easter was in that stone, rock-does, ground-watcher

grass. "Lies in the grass to lay" "Up from the grass to

arise." So we cry - with Paul - over death - "O

grass when is thy victory" "Right I lie in a -"

The Last Monday of Jesus' life - March 21, 12-19

Only two incidents are preserved - but they embody the supreme lesson of our Lord's life that truth is absolute - that to right principle there can be no exception in time or circumstance. And this lesson taught by the very features of Chb. conduct unswayably demand most absolute assent.

1. The cursing of the fig-tree.

Evidently, up all night in prayer & weeping.

Early but the tree in leaf - shd. have had figs

no sap in a sufficient - no miracle at

present. - March 22nd. As was possible of fig

a promise in the Jewish nation - on life - the

season of figs always.

The application to us. Christ - Jesus has our sins

our post-mortem - his heart faint & faint

Apply principle same day.

But to be ever right be always right. 7 hrs. Principle

Trust & leave. Our strength not all in

power.

How faith in God.

2. The Cleansing of the Temple.

The repeated act. Judicial & severe.

That I remember of the, the courage, and acts,

spiritual fidelity. q. Just remove

The problem is. The commercialization of the Temple.

As we in this period; being apt to grow

in a secular, materialistic & p.c. man

Making the ch. insignificant to the nation.

Our gods helping our religion.

But the cause of it all. The vessel!

Only part of it

But a principle is a principle.

q. truth. of beauty. of duty.

like don't matter in contrast.

thing. Only one. Darkroom only

The basic of it is in absolute principles & thus as

the character of God.

The degree of deterioration of it is varying them.

As we in here when the light & leaves are to

This End of Zangbar Lutan.

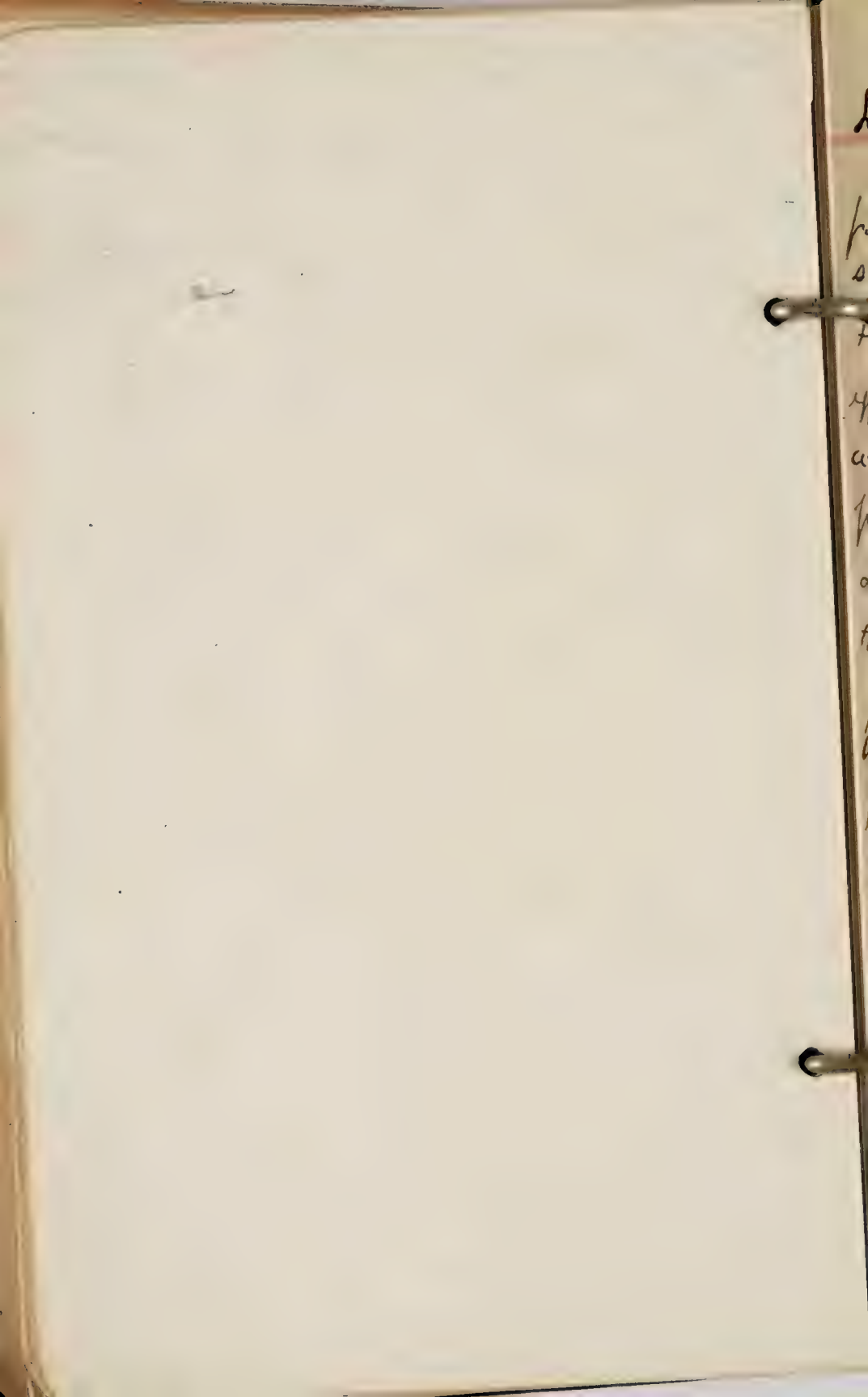
The children bringing. - the birds and the garden.

Husley in his Journal, Dec. 31, '56 sums up his aims:
"To smite all humbug, however big; to give a nobler tone
to science; to set an example of abstinence from petty
personal controversies and of toleration for everything but
lying; to be indifferent as to whether the work is recognized
or not, so long as it is done."

Darwin wrote Husley on hearing of the latter's marriage:
"I hope your marriage will not make you idle: happiness
is not, I fear, good for work."

Grace Richmond "The Quaker Mother." The big house from
college to my graduation before you, to me. "Perhaps you
think it right to have passed over me a given no - Bible
& a lot of good reading about. But you think it! The people
had been spread over 20 yrs. of my life, the Bible was all
marked up with his markings. As for the good about - well -
if the subject does him here best, long before that, to teach
me to keep close, I think I might, at the time best - it
was for him to begin then. But the detail time to begin then
because the thing was done as well as any mother on earth
could do it. And if you think that letter should marked
back would be my long at that mind, you don't think
right. That's all."

Reverend on Nov. 22 at Geneva, N.Y. I am glad that we are so nearly
the center this. And now look back over my 50 years I see that there
has been progress, not retrogression in this - the dealing with the
individual man according to the program of our land



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Life of Robertson:

p. 52 "In boyhood & youth, his religion, before it had consciously taken a distinctively Chh. form, manifested itself in two ways - an habit - reactions of kind & a reverence & effort for purity. He went in after years & it was true of his whole life: 'There is something of combativeness in me which prevents the whole vigor being drawn out, except when I have an antagonist to deal with; a falsehood to pull or a wrong to overcome. Now his thus does my mind feel quite alive.'

p. 139f. "The indignation, on the other hand, with which he heard of a base act was so intense that it rendered him sleepless. His wrath was terrible & it did not evaporate in words. But it was Christ-like indignation. Let those who were weak, crushed with remorse, fallen, his compassion, long-suffering & tenderness were as beautiful as they were surprising. But falsehood, hypocrisy, the sin of the story to the well, drove him to the very depths of his being.

"I have even hit," writes an old friend, "grit his teeth & clench his fist when passing a man who, he knew, was bent on destroying an innocent girl." "My blood

he writes himself. After a conversation on the evening of

Monday was unusually high in spirit

p. 229 On reading Macbeth - when Macbeth has his first

vision of the murder, "I felt as if I had a firm

grip upon blood in a villain's heart were the intensest

repture this earth has to give."

Sunday, warm, meditation
Coxsack, Ind. Oct 13. '07
in Popper Hotel

Mark XI, 17.

The setting.

Lesson as to the character of Christ

1. His courage.
2. His uncompromisingness.
3. His authority
4. His spiritual fidelity

The declaration

1. To the commercialization of the Temple.

No other parallel now save Church Tax or?

But in principle - the same end

(1) In bringing into Church the spirit of competition
& rivalry

(2) In using the Ch. as Ch. membership to cover
rotting men. The spread of class church

(3) In bringing our material thought to worship
The story in Douletov's book.

(4) In any unspiritual use of the church
for fashion, showing rather a society

2. But more than this

- (1) The prohibition of showing of the cinema before
"all the nation."
- (2) The depriving all the nation of their
on the basis of paper.
- (3) The late opening of Universal Museum of
Art, to provide the basis of paper
for all the nation.
- (4) Show the letters not but God & death, covered

3. But as may I must draw the deep personal

lesson from the catastrophe

our bodies as God's real temple

this to be the basis of paper & self.

rain, boatful, etc.

The letters also not themselves of the story, & this

underlying the story itself.

Now how do we take this, what?

As the books, Pharaoh took it? v. 18

or in destruction of the people

The closing light on the character

This calm & composed face

In the evening, unharmed - he went out

and out from a flight.

Mark XI, 20-25 Prayer & Fagiveness

These are two of our deepest & best things. They belong to us not by the ripened experience of prayer.

1. Our Lord puts it extremely. Spiritually. He did not pray & have the fruit. Moved. - In symbolism
2. And He simply asserts with us certain aspects of the difficulties. On problems no problem to Him. Is God? Is He good? He transcends these. Just as memory enables us to transcend the problem of our contact with
3. But how far is prayer a reality? Jesus, John. E.
4. It is a reality for all real things. Our circle
5. Let us be deaden this instinct of prayer in us. James' sad word. - American Magazine
6. St Paul. Pray without ceasing. In all things

II Forgiveness

- 1 The connection with prayer a vital one
Unforgiveness darkens the pure heart without which
we cannot see God.
- 2 It is as vitally related to personal character
Begin as forgiveness in Wash.
- 3 This is the trying of man as proper in the trying
of God.
- 4 The strong doctrine of the blessed sacrament. If
we do not forgive we shall not be forgiven
- 5 How at times it is as the price of a great
forgiveness. asked for the sake of the
the delight of the loving spirit.

John I, 26.

The scene. The deep lesson. - but before we come to that

1. We have learned from our own ^{observation} experience of life how often we are ^{unappreciated} remembered a hidden.

The school & college the latent power. - only appearing later. Wellington. When life brings it out - Paris & the time of death.

And often even then it is unappreciated. Earnest.

This is almost the principle of the world's work. ^{Nurses, Mothers, Teachers}

This should make us remember toward all life's tasks

And save us from despair as to our own

expectation for doing good. They are always

more than we suspect -

2. We are reminded here of life's ^{unrecognized} responsibilities

The lesson of "the Angel who looks after things"

which neglected work is all about us. - The

work of life is a school spirit or tradition.

And even more of life's ^{rejected} duties - the

work they are used and think. Caerobach.

3. We do how early great opportunities are missed.

Right near us & nearer. The Golden Window

How obvious the great discovery as - yet to be
they have been made. If a Chloroform
The opportunity of giving a greater happiness is
ever has. Christ was there for them.

4. And we see how easily men are in their val-
uations. That their error has not yet a lot
above of rightly valued satisfaction but no
right valuation.

The present hides the future bigger thing
The future hides the present bigger thing
See a museum hide each the other

Investment. He means the better land.
to men take the cheap & don't see the true
the best. That this man was Barabbas.

5. As this was included in the big lesson. Christ
was there and men did not recognize him
and don't do so now. Jan 1, 11, 12

As life was long for us in knowing him.

6. But we are to know if we don't know him?

Yes. Each man - forget him. No Jesus in heart
what see.

John I 29 "The Lamb of God."

The titles, the metaphors of Jesus reveal the wonder of this person.

Light of the world	God Shepherd	The King of the Jews
Bread of life	Son of Man	The only-begotten Son
Living water	The Vine	The way, the truth, the life
Master, Lord		Resurrection, the life

What does this all signify?

1. The beloved of God. His mother. "My little lamb." God's dearest. God's tender love. The gentleness & kindness of God. John III. 4.
2. The revealer of God. If He were God's lamb, His dearest we know what God esteems most. As we best revealed by our actions & our presence qualities: in stress or in calm, in public or in private tests? God is shown best in His lamb - not in the roar of nature or the tumult of history; in our quiet life & events.
3. In a deeper sense the Lamb revealed - not by showing God's likeness for this but by incarnation. God's love & will in Him. The Lamb was God's chief - revealing, His humanity. Showed God by being God. Jas. I. 10. Philip
4. The preeminence of innocence and purity over craft & knowledge. The Lamb and the fox of God. There is a form of knowledge & experience

y. Paul. But Christ power of innocence is greater. He can

can declare "There is salvation in us for me." He also "I can save

The king can only have entered to the throne. He can do
the work of the king

5 The humbleness & weakness of the Lamb.

Not the high-wheel of God!

Which is the higher, the richer, the more mighty, ideal?

Suppose Jesus had chosen the path of power which was open to
him & rejected. I think a "big business" Jno. vi. 15; Matt. xxvi. 13

How interesting that John spoke this way!

The rough, tired man looking of Lamb & Dove

The psychology of admiration

Are an ideal the extreme & the reverse & supplement of
an idealist.

Do we admire what we have not or only men of what we

are a have? J. R. Meredith. Janned in the European

& Hindu attitudes toward the character of Christ.

6. The sacrifice.

The Lamb. "My son, my son." The Lamb goes uncomplaining forth.

Living Now the Only Living. Jan. 10. 27-58

Eliot's quote of Emerson's question: What are the immutability to a man who doesn't know how to live here or there? The two principles - the right each moment - first & pure of true work & duty, doing

1. This is a simple and workable principle.

2. It is vital - for the kind of life we are living is producing the sort we would like to have

3. It is useful.

(1) It saves us from the dread - the poisoning, entire - isolation & murder on the life's liquor

(2) It saves us from the miseries of memory & imagination by abstracting us in duty

4. It is the way to acquire power. Justice Dept.

5. And to achieve results.

(1) National greatness a product of slow education not of great wars or Japan. W. J. 7/95

(2) Big personal tasks are not done in whole but piece by piece. Anti. Card refs.

6. But wait the principle is the key to it

achievement of great results, it is not the magnitude of the result, as the principle indicates, but the spirit & purpose of the process which is the great thing. *Adapted from Goodhue, Personal Career*

7. In practicing this principle there are two things to remember.

(1) Between two duties take the harder. Don't substitute an easier thing. *Goodman.*

(2) Check the several days around. *Do.*

8. *Doctor Quest*. This was his love to of parent's pleasure of his life. Nothing interrupted it. Just did moment by moment to work of the moment & let God remove the drama and simplify the plot.

"The Father hath not left us else because & as always those things that please Him" *J. 11.29*

The Apostle James says. "Are you in earnest."

Says this very minute. What you can do or think you can, begin it."

The Abounding Sufficiency of Jesus Christ to meet
the needs of men.

The wonderful scene in John VII.

Christ the Satisfier - now after John VI. 68.

Psa. 36: 8; 65: 4; 107: 9; 145: 16. "Thou art as I want."

1. His answers our deepest questions & desires

(1) As to character. ^{perfect} ³ ^{from at father's side} ^{of love of} ^{light}
- Jesus is ideal. & Power for the ^{redemption} ^{of} ^{sinners}. ^{through} ^{his} ^{death}
a claim in ^{reparation}

(2) As to duty - revealed in the words of the law of God.
John III. I John. Rom. Phil. II
It shows the ^{inner} ^{principle}
of the law
and shows us ^{as} ^{the}
how of its ^{fulfillment}

(3) As to relationships

To God. He brings the personal Father near to us
To men. It gives us a ^{new} ^{life} ⁱⁿ ^{the} ^{father}.

(4) As to destiny. ^{Jesus} ^{has} ^{gone} ^{on} ^{to} ^{his} ^{father} ^{to} ^{live} ^{with} ^{him} ^{forever}
Personal. The good cheer of victory to us. ³ ^{of} ^{his} ^{back}
Under "I cannot walk a little way." ^{Ground}.

(5) As to immanence - H. B. Swete best.

2. Then Christ, who alone can meet all the needs of any

man. The father of all who father

Okeana's confession to Peter - John VII.

Thou art Christ, the Son of God.

3. And the mode of each man as only the mode of
all men. And also can meet their former than O.K.
The highest of the world. In some of the world p. 11. 42

(1) He is humanity, perfect & ideal & real.

(2) He is the only source of knowledge.

And the same for men He is to do for man.

Save him from guilt, burden, power of his.

For all time - I promise to help. Help. Redemptor.

"In the life provided for all mankind, for all."

(3) He is the best of Rightness. He is the best of the world.

"I live to give the world, by giving him to

(4) He is the one hope of human society.

This view of humanity.

This purification & redemption of it.

(5) He alone can realize us true through men

The teacher & guide.

He creates the sense of human duty.

He awakens men to self-dedication & to concern

He brings about the power of righteousness.

But Christ can only meet the needs of the world through men.

And also can save the world but Christ cannot save it alone.

He must use the men who go in for it.

John xv. 16

The Christian life is not the creation, it is the recog-

nition of the facts. It is the logical & loving ac-
ceptance and constant realization of an order
the divine order. What we do is of the tardy
response to what God has been ever doing for us
1. It is God's love that is the fountain & the con-
tinuous support of ours. So Jesus. Luke xv. f. 11. 16

John. I Jno. IV, 10, 11, 19

Bushnell having God is but letting God love us
Math. xxv. O how this vice not let me go

2. It is God's truth which lays hands upon us
not we upon it. We do not make truth by be-
lieving it.

For the vice to believe. We do not make the
thing true by believing it - but we reveal ourselves to be it to
Hutton. Speech laying hands of us. Maurin II, 144

3. It is God's grace which seeks us not we it:
we simply allow ourselves to be found when we find it

This is the vice of God - yr. Sanctification
It is not the vice of God that says. "I will
be true for but not so." "O think not of the art not is"

4. It is the life of God which comes to us of our own.

We can not become alive from dead. Thoms II, 152

He is the origin of life I Jns. 10, 9

The soil receives the living seed & creates it

5. Christ is no thing. We do not make Him

do. Thoms II, 129

"Make your King" only partly true

6. It is God's hope of us which creates & warrants

our hope for ourselves.

If He thinks we can - then we think so.

7. It is Christ's virtue & righteousness which

also make any in us.

Elly-wood Vicar in statement.

Christ & our character are only hope

Paul.

Maurice

John X. 15 "I go my way to Him that sent me."

How old words take on new meaning, or meaning at all.

Minneapolis Orchestra Hall, Chicago. Apr. 9, 1916.

- The significance of the words for Christ. Equally true for us.
 To give human life new meaning & important roles & concerns & thus
1. Life to Christ was going a way. - The thought of it as a clear & ordered way > causal. by prayer ^{divine} chance - ² given with John XIII, 3
 It was a definite & principled way - not aimless. It's just strong
 such a way has an object & a route to it. John X. 7
 the principle, the details, the path. of your way going way
 2. It was a known, discerned way - He did not grope. He went

the way "I know my way." "He knows the way He taketh."

This gives the form - my looking for the way, then when I see it - I take it. (John 10:10)

- (1) I saw the way - I know it. I saw it. I saw it. I saw it. I saw it.
- (2) No man knows by vision. I can't be had. It is a way by

see a way > lead. - this the glory of it. Parable
 I go to from my soul!

I see my way as birds - their trackless way.
 I shall arrive! What time, what circuit first
 I ask not. But unless God send His trail
 Or blinding fire fall, that a blinding snow
 In some time, the good time, I shall arrive
 He guides me, the bird, to the good time."

3. It was an individual & personal way. "I go my way."
 So Christ to send to the world. That is the way. "I go my way"
 Independent - Joe Cook, & others.
 Original. K. Yalover, this was made

Lonely - as life must be. He felt it. Jns XVI. 5-6.

All our ways meet but diverge. Rev. II. 7. The above the same

This individual was present at the meeting. In his 90's college.

9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

4. And this way He intended to go. I go by way ^{impending}

There is a special significance in this too. Simon ought to

stay here. "Behind us, but not before." L. IX. 57 f. as found

So the clamor of the crowd - carrying him. ^{is gone} Stomach problem

The faithful men held on his way. Nazim I f. v. 4

5. And He knew that He could not return, so He said. ^{of Christ} Any man

wherever also I come or cast my. I can go my way.

Any failure in my way is ^{of Christ} apparent only. Abt. Vagles.

"And that is our failure here but a triumph in divine
for the future of the age."

6. And this way led to God. - Jns. XIII. 3.

(1) The end and our power & joy & security of the way.

(2) Our way to God can't be cut off this way. "I know not when -" ^{Shut}

(3) This end completes the cycle of life. Jns. XVI. 5 & XVII. 5

(4) And crowned with victory & peace. Our beyond.

"Soft hours. Soft hours at last."

"Send kindly light - Our moon & sun."

"Ten thousand times ten thousand"

"Sweet & sunny star - My planet"

John XVII, 3. Eternal Life.

We ordinarily use the word "eternity" as synonymous with the unending future. "Eternity is drawing nigh." But it includes past & present too. Or better, it is not a word of time at all ^{Indicates what is above time} but indicates quality & duration.

Eternal life \therefore not the immortality of the soul. - It represents kind & length of life.

We do this from the definition. It equals to know.

A certain kind of knowledge in life. Just as a certain kind of knowledge in death. ^{And knowledge in con-}

The knowledge that is life is the knowledge of God. ^{to men, which is an expression of}

1. God is open to knowledge. See the prophets.
2. And such knowledge makes a different kind of men. Bless. prayer.

But more than this is said - it is the knowledge of God in Christ. That is real life & God alone.

1. This is the central thing. It is this knowledge of

God that makes life. So he is the word

heart of our faith. cf. The Bodhead but a book.

2. This is life of the highest order because it

brings with it the noblest elements of life.

a. The clarity of the mind judgment.

b. A tender & unselfish concern for others & self.

c. A calm heart in deep experiences.

Eleven. "What can we say."

d. A helpful acceptance of limit & trial.

e. The ever upward looking of the soul.

3. And all this is simple & practically near each
of us.

The Daughters at the Altar. Mary Wilson

"From permit thy gracious name to stand
As the first effort of a youthful hand
And as her fingers over the course move
Engage her tender heart to seek thy love
And thy dear children may the have a part
And unto thy name they lay her heart."

Acts II, 17.

To be a dreamer & a visionary is to lay one's eyes upon
in this practical day to some scorn & reproach.

The Reformer in politics.

The futurist in business.

The idealist in the church. & the nation

He comes in like Japhin brethren - only it don't listen
And yet here it is set down as the day of the Spirit's day

The old Hebrew ideal - the seen. The golden age ahead.

Then the Anter. principle. As are the people of the Dispens.

The blue-dan ghost is in their

1. All that is in fact was first in thought & can only
 come in fact as it is first in thought. Heb. xi, 3.
 In science - the working hypothesis. ^{See James}
 In art & architecture. & poetry. ^{See Emerson}
 In explanation. ^{See Columbus} ^{See Darwin} ^{See Darwin} ^{See Darwin} ^{See Darwin}
 to happen they happen to the seen, the seen.

2. All social, intellectual, moral progress result from
 vision of better things than to things that are.

A vision is a part in the sky, a breath in the
 world. a dream is all Japhin. ^{See Darwin} ^{See Darwin}

3. The strength of life is to be found in the depth & purity of the vision.

Gandhi's Tryst - a united free India

How Bushme - The Pope, Dada's home

4. And the courage & faith of our struggle are depend on the faith & length of our forward tread

for achievement. The Ados. Livingston Peace & the Universal Church. A man in inter-ethnic life. At an action for conflict. In the name of the report of Hawthorne's coming. and that last class. "The Campbell as King."

The God man.
This is as that evokes men to touch some of you.

5. Amid the dreams & visions are the best things

Daniel's his friend P. & Q. Daniel his eye can see!

The resolution as behind the appearance.

6. The compass of life is in its hope. ^{Annals of} The 2nd coming
Our hymns & power. The new garden

They. "What can we say on whom."

Maker, far far away like beads at every feeling
The voice of your hands on land & sea
And laden with the goods of earth, the day
Which they had seen the way to this

Newman do long the power had blessed us, but I see
we had me on
Our men free, our day's torment, his the night (as
and with the owner then angel faces such
which - how long long his last words.

Rom. VIII. 3. 2. 1

The Christian Escape from the Law of Sorrow & Weeping

What I said the am is all true.

Jesus' teaching. Matt. VI. 14. VII. 18, 19

Paul. Rom. VI. 23. Gal. VI.

And it is all the truth there is outside of Christ.
All the non Chr. religions give up the fact
of Buddhism.

And science & philosophy can only pretend as I do
But Christy came precisely for this end - to deliver
us from the fact & the law of death.

1. The fact. Stated by Paul Rom. VI. 23.

2. The means Stated by John. I. 7

On a certain grave stone.

What does that "cleans" cover?

1. The shattering of evil power. Rom. VIII. 2

Physical & moral. Hence.

2. The purifying of the soul from stain

"Whiter than snow." Isa. I. 18

3. The lifting of the burden. Rom. V. 1

How real it is

How surely we go thenceforth. The Bible

4. The restoration of the character Paul
Rom VIII. 29

5. The protection of the trust committed
to God. Rom VIII. 37-39
and the guarantee of a future.

As P. Brodin says "The only way to get rid of a
past is by getting a future out of it."

Because the method of all this is not clear
to us as the full significance of the theological
language in which it is stated we need
not despair or distrust.

There are deeper things to see.

The biology of the atonement.

The timeliness of God.

If we are patient the desired end will be
reached without our full understanding.

See Paul's encouragement. ^{1 Cor. x. 58}
Gal VI. 9.

But all this is only for those who will
know it by faith from Christ.

Book of Ages. w. 2, 3. Today

Gods Power to Annul the Past Rom. 401, 1-17

1. The deacon calls on receiving his first wages,
"And I'm free, Rob. I'm free. I feel as happy
as a bird singing." God has power to destroy the
power of the past & to give us power over sin.
Our doubt. Heredity. Character. But God.
2. And God can relieve our hearts of the burden of
guilt and quiet us even as of fear & distrust
It's a common idea that men are afraid they can't
be forgiven. Now they usually don't want to
but if they do - The Prodigal Son tells us.
3. And God can cancel the effects of the Past.
Not as if there was no price given to be paid
but a man can be given grace to pay it
indulgently. If the man does this God's grace
can take care of the loss of power & hope.
Grace Abundant. ^{Abolish of their guilt in Equiv.}
In soul & body also.
4. And God will enable us to undo as much
as we can of the evil we may have
done. Restoration.

5. God will surmount the future to atone for the

lost opportunity of the past. He gives the bound.
brooke. <sup>The only way to get rid of a past is by
getting a future out of it.</sup>

6. God will restore the child heart & its joys. "Make
me a boy again" - but not by accepting duties
but by service. Mrs. Palmer's rules. (1) Memorize
something good daily. (2) Look for something pretty
daily. (3) Do something for somebody daily. Don't stop.

Do we need not fear the past - with God.

My bow is sailing thro' the sea, But the load is heavy & hindereth me.
The bow has scattered arrows where, that has the flock of wild sea birds
about my bow.

The high waves wash, the high waves roll, Each wave doth dinget & contact
dole
And hindereth me from sailing.

Oh! last let go, & drop in the sea. 'Tis faithless water comes there!
No I am living but thou art dead, Thou drawest back, I swim ahead.
The day to find.

My shells unbind! Right come behind, I need must heavy with
the wind

And then sail fast for sailing

"You can never be again what you were." "No but you can
be now what you never were."

Covet Earnestly the best gifts. I Cor. XII. 31

1. We are often told that one reason why we should not go down to the inferior things is that they can never satisfy us. But as a friend of mine remarked recently their very peril is that they may satisfy us. We may thrive down to them. The old lady of the Longmets. Some are civil. Low taste songs as the 'condemners'. "Oh I don't go in for that kind of thing". But in the evening after I have played. "I do like them. It takes the hope out of life."
2. But on the other hand "we" cannot be satisfied - i.e. the real God meant "we".
We were made for God & cast rest upon - Augustine
The struggle of the churchward. The Wesleyan Mission.
3. It is this struggle, all discontent civil. August but the highest that Paul exalts.
He had it. *ΕΙΔΟΤΟΙΣ*. I am a teacher of the higher things. Phil. III.
Christianity creates this. The beatitudes upon the hungry. John VI. -
4. We are to covet and to strive after the best things, discouraged at nothing which we need.
In capacity - Acheron of Auster. Harrison.
In character - Each his own need. Their lo-
reality & power & consideration.
not shrinking from the struggle.
"And so I leave you too."

5. But what is the use of covering and struggling
after "gifts". Can we force God or our desire
influence God's bestowal. Certainly it must
be so. The Disparate Friend.

6. And the best gift is "Love" - above all else
and open to each. And with that and heart
effort we can be united to meet patiently
striving and longing even though the coming
is delayed.

Matthew "Christian Patients".

Lessons from our climbing Aziscoos.

The experience.

The lesson

- ① It was not nearly as hard as it was pictured. Nothing but sin is as hard as it is pictured. Sin is worse. The imagination can exceed any real but that of sin. That sleep would it like the hands of the clock. Oh that men and learn this. later blinds them
- ② Mistake of judgment as surest at the beginning. The later ones are less costly but more conspicuous. How long to get back. Run off into clothes.
- ③ Often the only assurance a man has that he is right is that he has to climb. Is morally - Is this a lifting root? ^{wisdom and} ^{relying on}
- ④ The paths are fewer and less confusing the further you go. So our heart gets fixed, our gaze determined. ^{James} ^{Heit.} The way clear & fair
- ⑤ The horror of evil grows more & more clearly as you up. The Way away. That too boys had right in the street.

⑥. The free reason of opponents comes only at
the very end. For starters (at the free
knowledge) about the end. The rest an
account by faith. Driven in the case of God.

⑦. One learns the value of a perfect guide. As
I have had have been facile. But
there is one who is true.

Gal. vi. 5 Each man shall carry his own load.

Following v. 2 there seems a ^{harsh} contradiction on Paul's part after saying in the Phil. ii, 12. II Cor. xii, 10 And from Luke ix, 50 x, 23

And also it is an emphatic contrary to our present social note. The social duty is mentioned, ^{by a sudden turn} then superseded by individualism.

But (1) while recognizing the social duty, it can be overcome. It is wrong, wrong, to free education since it is a duty in our actual world. In a perfect order there would be no surplus burden for others to bear. But there is now Mrs. Dehman at 14th St. Sailors.

And (2) the contradiction only apparent. (a) There are two different words for burden. One help, sympathy, other, duty & responsibility.

The second word = a man's pack soldier's kit (his personal) when you are on a campaign, help, while the man who shares his share of the load

(b) The second is indispensable to the first who can bear another man's burden but he who already has his own. Be the most complete

best & prompt man possible in order to bear the great load

This is direct & what ought to do

1. No organization can meet an education in a democracy. Might be contrary. Individual responsibility & spontaneity are the only ones. Mr. Joffrey Pres. Ref. 9, 10 & at American S. S. Institute dinner May 20, '17 "We cannot have unity of purpose without a sense

through conception of individual responsibility. "And also the
living cooperation, really & personal than mechanical & ordered.
The State, Spirit & individual should be united. Every man do his own
bit the Army, Republic & Nation. The whole nation must be
a team in which each man has played the part for which he is best fitted

2. Every man his own burden to each his work. The world must be
for men who can always be counted on to face their part. There
must be a sense of glory in it. Otherwise not. A whole world quickly
surrendered to it. Freedom demands engaged persons, men of high
character & of high character demands engaged persons, men of high

3. Not our own place or our own work in it only, but our own thinking
to be about things as to be able. Truly in the comparison in experience

4. We are to have our own Republic. No borrowing
of the ideas of other nations. Ask us for it

5. We are to be our own judges - and to judge by a standard which we
apply to others. Allowance for them. True for ourselves. Biggest power
by leadership centered to highest service. Be strong, do exploits

This principle means (1) that we are to recognize that each of
us has a share - no slackness. Every man has his load. Do your own
share. (2) that we can be too frank to training & preparation
so that we can do it well.

Dr. Arthur Jackson the illustration of it all.

"Reaching forth unto those things which are
before, let us —" Phil. III, 13.

A man is always young. He only seems to
grow old. He is wise his old age.
And his son if he can keep him alive in an
young life.

I am with you and in your mood.

1. Let us in all the choices we have to
make, choose the higher & the lower.

There is always a higher a possible higher
the choice before us! What are they?

Heber Heber father - an old man: do also grow up.

2. Let us do what we make character, never
what we make it. "I think: "

"I am" & "I do" ∴ "I am what I am."

Karman. No but the law of character

3. Let us be loyal to the best of the past
I mean we. We live to the past.

The tradition aspect of the university

4. Let us do nothing which I will be no
joy to remember

"A past uncheck'd by having, Remembrance
C.B. "He scarce had need to say so"

This ought to be such a prompt moral re-
straint but it is so weak. . .

5. Let us be sure yth living Christ ready to enter
& dwell in our hearts.

"A press that art attending"

Let our will be follow Him but His Spirit
that power & life in us.

Let us claim it & rest in it.

Heb XI, 39 - XII, 13

The Ministry of the Past to the Future.

1. It leads us up into it humbled & conscious
of need
As to now our failures & sin
And the whole web - how small our place.
2. It quiets us.
In silence and reverence & humility
The discipline of it - teaching us
by life - I ask.
3. It reassures us.
Devil has already done its worst. Calvary
No new temptation
No new sin - Dr. Richards.
4. It inspires us
Sin & death are vanquished foes
And the great cloud. Abbat. Heb. X. 10.
5. It challenges us to improve it
Heb. XI. I remember sermon
But more. God give back the past
through the. The time. The hand. The



Jan. II, 12 Judged by a law of liberty.

1. The night at Bowdoin, winter 12-13 when Hyde read Plato's Republic to the society, for the midnight train + we discussed the §§ when Plato argues that men do right only because they are too caught if doing wrong. Hyde a P. Brooke's sermon. Laugel in Brunswick at time to present his ideas - they got judges as to how we act if we acted just + as old. like.
2. The character & value of Robinson Crusoe found here - fresh as at a to please - the law of liberty - it appears here.
3. Without mentioning the Law of Government uses the principle of it in Natural Law as a perfectly reasonable explanation of the descent of a new life of a higher order. Rom. VIII, 2 Being made dead to the lower possibilities as an act free for the more detached consummation of the higher life.
4. And recently at the Am. Bar. Assn. Wash. Sept. '13 had case of the General Case. The freedom which the medical acceptance by the student of the case gave him. "It is the restrictionless law of what to do, what not to do in daily life, behavior that is the source of liberty." III Cor. III, 17. The spirit of the law - of the body.
5. This idea full of practical, moral suggestions for us.

(1) Consider the law of liberty in the movement of life.

Philip Woodruff in his hand. Max. Holman, Caroban.

In Philipp. I suppose a chance to make his involvement
Deacons, saloons - above. Over church with penance and
The new law - and the way for another.

(2) Consider it in regard of life's movement. Buchanan
Newman. "Too far to count". The Much "I don't know I want to

(3) Consider it in the kingdom of our thoughts. Do you
concern it. "Do speak." Could we have judgment by
the law of liberty, here? Moody character the dark

(4) Consider the law of liberty as a gov. principle of
action. Do for James "and do." This is real freedom
when we are not burdened with ordering, we do by nature
Banks, don't. What if he had always to control things. To show
no freedom I understand by "Do as you have a mind"

6. This liberty is Christ's great gift to us

John VIII, 32. Gal. V. 1

We should accept it & spread it over all of life

and then death - the great liberation of us to follow them

Our law will let us free to go to any one place.

as a man to his. Acts I 22

The three ghosts on the lonesome road

Spoke each to one another

"Whence came that stain about your mouth

No left hand may cover?"

"From eating of forbidden fruits

Brother, my brother."

The three ghosts on the sunless road

Spoke each to one another

"Whence came that red tinge on your foot

No dust or ash may cover?"

"I stamped a neighbor's hearth flame out

Brother, my brother."

The three ghosts on the windless road

Spoke each to one another

"Whence came that blood upon your hand

No other hand may cover?"

"From breaking of a woman's heart

Brother, my brother."

Yet on the earth clean even we walked

glutton and thief and lover;

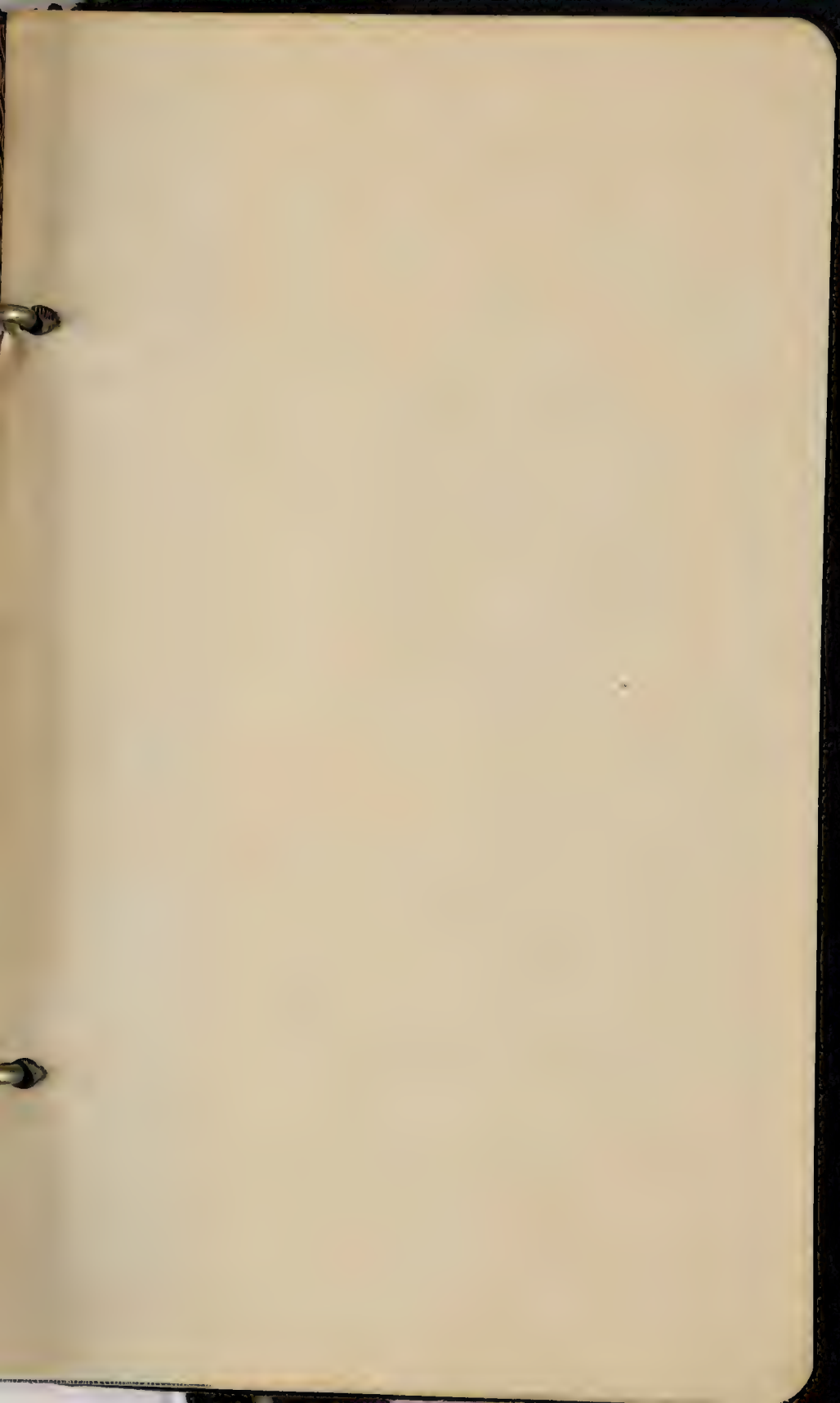
White flesh and fair to lend our stains

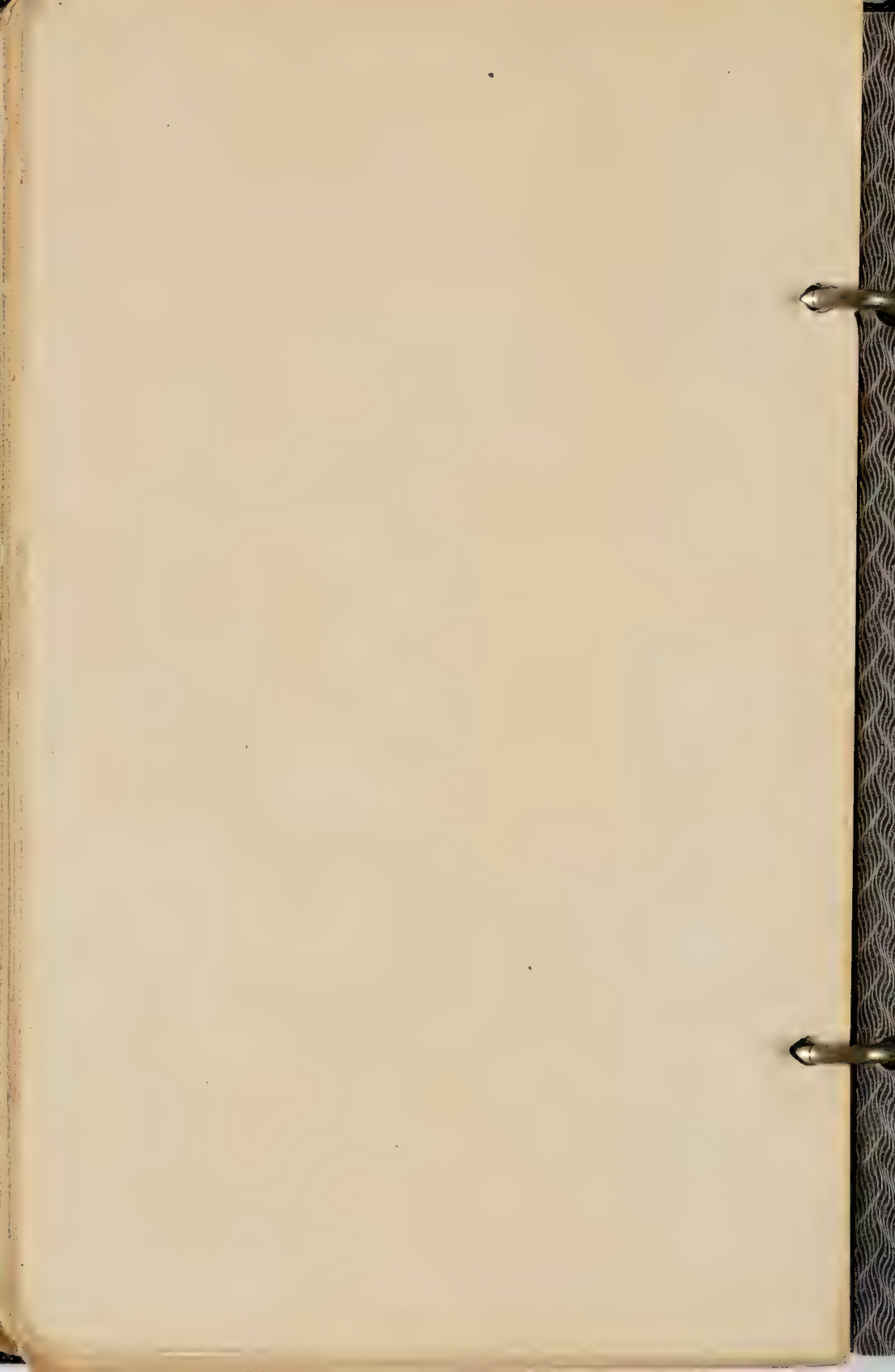
That no man might discover"

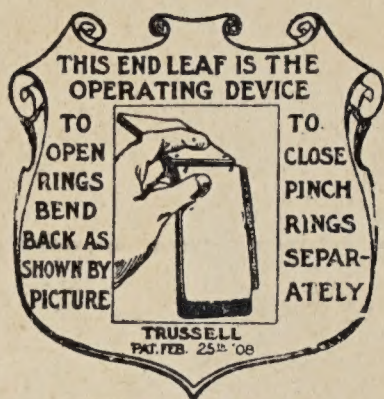
Waked the soul gone up to God,

Brother, my brother."









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